

Christian Reflector.

REV. H. A. GRAVES, EDITOR.
WM. S. DANRELL, PUBLISHER.

BOSTON, THURSDAY, SEPTEMBER 26, 1844.

{VOLUME VII.—NO. 39.
{WHOLE NUMBER 325.

A Religious and Family Newspaper,
PUBLISHED WEEKLY,
AT NO. 11 CORNHILL, BOSTON.

TERMS,
When sent to one individual, and payment
received in advance.

Single paper, - \$2 00
Seven copies, - 12 00
Twelve copies, - 22 00
Ministers who procure five subscribers, shall receive
their own paper gratis, so long as they shall annual-
ly send us \$10 in advance for the same.
All communications should be addressed, Post Paid,
to WM. S. DANRELL, No. 11 Cornhill, Boston, to
whom all remittances must be made. Postmasters
are allowed to forward money in payment of sub-
scriptions, free of expense.
All Communications from MINISTERS to be directed to
the Associate Editor,
S. A. KINGSBURY, CHINA, Me.
whose editorials are designated by the initial letter
of his name.
This paper, having an extensive circulation in the coun-
try, affords a good medium for ADVERTISEMENTS, to all
who have dealings with traders in the interior.

Christian Reflector.

English Baptist Authors...Chapter 5.

BY REV. DR. BELCHER.
REV. JAMES HARGREAVES.

This venerable brother presents a striking illustration of the happy results of persevering in a good object, in spite of difficulties. He was born in the north of England, had no early advantages of education, and when called by divine grace, was the subject of as much ignorance as could at all consist with Christianity. But the man who receives the gospel has a mind which shall expand and acquire to eternity. He began to read, to think, to converse, and it was not very long before his brethren encouraged him to preach.

Having become settled as a pastor in an obscure country hamlet, impressed with the responsibility of his office, he diligently read his Bible, and whatever other books he could obtain the loan of. At that period, his theological views partook of the hyper-calvinistic tone; but he soon found that this system omitted some of the most important portions of the Scriptures; and meeting with the works of the admirable Fuller, he became convinced that, as a whole, they contained a scriptural representation of 'the truth as it is in Jesus.' His object now was, to bring his people to contemplate the New Testament as a whole; and happily did he succeed. At Ogdon, Hull, Wild Street, London, and at Waltham Abbey, has it been his happiness to enjoy the very high esteem of intelligent congregations. He has never been very popular as a preacher. Neither his general appearance, nor his voice, are much in his favor, besides which, his sermons contain too much thought; his reasonings are too close, and his style is made too cumbersome by Scripture quotations, for the million.

His works altogether make some five or six volumes. They are composed of Essays on the Divine Decrees, Reprobation, the Extent of the Atonement, the Responsibility of Man, with several biographical articles, sermons, &c. Few men among the Baptists in England are better divines, or more disinterested and faithful pastors, than my brother Hargreaves. As he has labored not far from fifty years in the ministry, his age must be fast approaching seventy. He is yet, however, in good health, and happy will his friends be to retain him for years to come from his final rest, to labor still for the church on earth.

THE REV. THOMAS FINCH.

This highly respectable brother was, nearly forty years ago, a student in Bristol College. Soon after he had been ordained pastor of one of our churches, he embraced the views of the Unitarians, among whom he became an acceptable minister. After a few years, however, it pleased the Great Shepherd and Bishop of souls to bring back the wanderer to his fold, and to make him the honored instrument of restoring others also. More than twenty years since, he was invited to take charge of an old and wealthy church at Harlow, in the county of Essex, where he has labored with fidelity, enjoying the high esteem of his brethren to the present time. At the period of his settlement, many of the members of the church were in danger of erroneous views, but the experience of our brother, much of it very bitter, had qualified him to effect their restoration, and the church now is undoubtedly orthodox.

Mr. Finch has published volumes on 'Christian Principles,' Mental Philosophy, and the Puseyite Controversy, as well as several sermons and pamphlets. His style of writing clearly resembles his pulpit labors; he has more of reasoning than appeal, and more light than warmth. He is always pleasing, and often eloquent. But, after all, it must be admitted that while he is in every way correct, sensible, and scriptural, he is, both in person and in his labors, somewhat heavy.

THE REV. F. W. GOTCH, M. A.

This amiable brother, yet youthful, for I suppose he is not more than thirty, should his life be spared, promises to be extensively useful, as a tutor and author. He is the son of Mr. Gotch, an eminent banker, at Kettering, the intimate friend of the venerated Andrew Fuller, and a deacon of the church of which he was pastor. Made in

early life a partaker of the grace of God, he devoted himself to the ministry, and studied at Bristol, and at Trinity College, Dublin, where he graduated M. A.; the College at Georgetown, Ky., conferring the same degree about the same week. Mr. Gotch has published a very masterly pamphlet, in reply to Dr. Henderson, showing that nearly all the ancient versions of the scriptures translated baptizo, to immerse. It is unanswerable. He was soon after elected philosophical tutor of Stepney College, a situation he fills with great credit.

Mr. Gotch is rather inclined to be tall; he is very thin, and has but very delicate health. His temper and manners are exceedingly amiable to his friends, but he is so exceedingly modest, as to shrink as much as possible from acquaintance with his fellow men. He was several years pastor of a small church at Box Moor, about a dozen miles from London, which the state of his health has lately compelled him to resign. His sermons were beautifully composed, but his extreme diffidence often made it painful to listen to him. His worth is not, and I fear that in this world it cannot be, known.

THE REV. JABEZ BURNS.

One of the most active and energetic men in London, or anywhere else, is the brother whose name I have just written. He is, I believe, a native of Scotland, where he was trained for the medical profession, but subsequently embraced the religion of the cross, and devoted his life to 'the cure of souls.' He was first pastor of a small General Baptist church at Paisley, from whence he removed some dozen years ago to a church of the same order at Paddington, the western part of London. He found it in a very low and bankrupt condition, but has filled the spacious house, and baptized several hundreds into its communion. He sets himself most vigorously against every shadow of pedo-baptism, mixed communion, and taking ardent and intoxicating liquors, putting them all in the category, and considering them the greatest sins in the world, excepting, indeed, American slavery, which he conscientiously believes to be the sin of every man, woman, and child in the United States, if they are not members of the abolition society. His determination to introduce the temperance pledge as a prerequisite to church fellowship, and to use only unf fermented wine at the Lord's table, a few years since, caused a lamentable division in his church; which I believe he has pretty well surmounted, having found it necessary somewhat to concede. As a preacher, Mr. B. is very energetic and effective; dealing, I apprehend, almost entirely with first principles.

As an author, Mr. B. is principally known by publications on phrenology, of which he is an enthusiastic admirer, the medical art, and still more, for some six or eight volumes of 'Sketches and Skeletons of Sermons,' published without his name, and sold very extensively in England. He is also, or was lately, the editor of a monthly temperance journal. He is about the middle height, rather portly for one of such active habits, and is about 45 years of age. Should he ever become somewhat mellowed down into moderation, and blend prudence with his zeal, brother Burns may prove a greater blessing to the church and the world than the vast majority of his brethren.

Original Essay on Popery.

[Among the articles which were forwarded to us for the prize, which by the adjudication of the Committee, was awarded to the Rev. B. Brierly, was one of great excellence from the pen of Mr. W. B. BUNNELL, Principal of an Academy in Townshend, Vt. Although the facts presented were less numerous, and the survey less extensive, than those of Mr. Brierly's article, the production was one of too much value not to see the light. Assured that it will repay perusal, and deserving to give frequent attention in our columns to the subject of Romanism, we have taken the chief portion of it, and divided it into three parts, for publication. We hope none of our readers will neglect their perusal.]

POPEY OLD BUT VIGOROUS.

There is a feeling in the minds of people, which prevents them from believing that Catholics will obtain the ascendancy in our country; and though they talk of it, it is not with a sincere belief of its possibility. This accounts for the apathy on the subject. It is not that people would be indifferent, were they really apprehensive of danger. But they have ever been accustomed to regard the Papacy as something very helpless, if not really dead. To use the words of Bunyan, 'Giant Pope, by reason of age, and also of the many shrewd brushes he met with in his younger days, has grown so very crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning, and biting his nails.' The theory of Millerism was built upon the hypothesis that Papacy came to something like an end in 1798. True, 'Giant Pope' has 'met with many shrewd brushes!' Several times, within the last eight hundred years, his days have appeared to be numbered. From several of these encounters he has come out unharmed; from others, lacerated indeed, and bleeding at every pore, but soon to become more powerful than ever. And now let it be known that, this same Giant Pope, with

whom we have to contend, is indeed old,—the oldest monarch in the world;—a thousand years ago he gave a crown to Pepin, and long before, his power was immense,—but he still possesses all the vigor and strength of youth. The manner of his operations, to be sure, has varied, with the varying circumstances of the nations; and here his great strength lies; but his control is no less supreme. Never were his dominions so extensive, or his subjects so numerous, as now. In Europe he has lost a few countries, but the Catholic population cannot be less than 120,000,000, while that of Protestants can scarcely amount to 50,000,000. And what he has lost in Europe, he has more than gained in America, where his way is undisputed over a territory of more than three times the extent of Europe, and more than six times as extensive as the territory which he could ever claim in the old world.

It is not broken and shattered battalions, dispirited by defeat, that have come to our shores. On the contrary, the profound policy of Romanism first made firm its borders at home; a quarter of a century was devoted to this, and the legions that have come to our shores were those which could be spared—the well equipped, sanguine forces of resuscitated Catholicism. Our country is being overshadowed by the growing influence of Papacy, rather than being made the retreat of her shattered relics. Nearly the whole American continent is already under the dominion of the Pope, and he is merely wishing to subject the remainder. The reason why this is attempted now rather than in the last century, is found in the increased zeal of Papacy; not that she feels now the necessity of a retreat, against the time when she shall be compelled to leave the old world, into which belief men have been deluded by being accustomed to view her in the state of prostration which she exhibited at the commencement of the century.

CONVERTS TO PAPACY.

But what can Catholicism gain by proselyting? It has been asked. Surely our people will not embrace her absurd creed. Have our people, we would ask, shown such a freedom from liability to imposition by fallacies? Let the history of Millerism, Mormonism, Campbellism, and other errors, bear witness. The truth is, the amount of religious knowledge in the community is far less than might be imagined. Look through one of the most favored counties of New England, or New York, and see how small a portion of the inhabitants are under a strong evangelical influence. What then shall we find in going over the whole country? Abundant are the fields which the Jesuit may occupy,—he whose cardinal doctrine is to 'become all things to all men, that he may win some.' And are we aware how fair a story he can tell for the 'universal church'? How easily he can explain away all difficulties, and how beautiful he can make his religion appear, seconded by the labors of 'Sisters of Charity,' devoted to works of benevolence and love! The truth is, Papacy makes any sacrifice to accomplish her designs. And when the unwary and ignorant are brought in contact with her emissaries, accustomed to regard her creed ridiculous, her believers ignorant and vicious, her priests dissolute and abandoned, they are peculiarly liable to embrace her. Nor are instances wanting of conversions to Romanism, of sympathy with Roman doctrines and worship, even among men of high standing and intelligence. The editor of one of our most influential political journals crossed the Atlantic about a year since with the noted Bishop Hughes, and one would think, from the accounts given, that the prelate was not merely an ordinary Christian, but the incarnation of some fabled saint.

The great movement in the Episcopal Church is a striking indication in favor of Romanism, not yet to be unnoticed. The result is not yet certain, but the probability is, that a considerable share of that communion may go over to the Papacy—thus adding an amount of wealth and a respectability to her which she could not otherwise gain. Finally, all whose hearts are opposed to the truths of evangelical religion, will be liable to cast their influence on the side of Papacy. The example has been witnessed often. It mattered not what were the interests, if it has been opposed to the religion of Christ, it would receive the support of the enemies of that religion.

DUTIES OF AMERICANS.

But shall we despair for our country? Shall this fair inheritance be lost to Protestantism? This will be divided by the answer of another question,—Will she be true to herself? If she expects a miracle,—if she expects that she is to be preserved as a matter of course,—that God will not allow his people to come under the dominion of the man of sin, she may be disappointed. Communities have been overrun with error, and her preservation will depend, under God, upon her own exertions.

What Papacy will do is obvious. We see her strength. Romanism is a consolidated system. All its members act in concert—all its strength can be brought to

bear on a single point. Protestantism has not that union nor concentration. Nor is it desirable that she should have the aid of a worldly policy. She is in herself omnipotent. She has truth—she has God on her side. Let her members be zealous and devoted—we will not say, let them possess the zeal of the Romanist—but the zeal which their holy religion enjoins. Whether this will, or will not be the case, is a question which depends upon Protestants to answer. Alas, is it not to be feared that their energies will be, to a great extent, exhausted in promoting partisan or sectional interests, or else will lie dormant? How few act on that enlarged Christian philanthropy which looks on the world as the scene of its labors! How few can be made to feel that it is as much their duty to sustain the gospel in the remotest corner of the land, as in their own neighborhoods!

But let Protestants be true to themselves, to their divine Master, and there is no danger. Instead of trembling at every new immigration of Papists, they will regard them only as so many brought within their influence. It has been even supposed that these would be converted by being brought in contact with Protestantism. Alas! how little do those who indulge such an idea, know of their true circumstances. Oppressed at home, they have been driven to a land of strangers by starvation; where, instead of being treated with kindness, they have generally been made to feel themselves objects of suspicion, by professors of a hostile faith, while the priest has been their only apparent friend. Let Protestants lay aside the proud Levite, and assume the good Samaritan, and we shall see multitudes embracing the truth. Let those Christians who are along the lines of our railroads feel that their business is not to watch against the pilferings of the Catholic laborers, but to lead them to Christ.

Where there's a Will, there's a Way.

We place the following fact on record, as well worthy of imitation, and calculated to excite emulation.

Some years since, the daughter of a wealthy farmer became a follower of the Lord Jesus. With a young convert's feelings, unshaded by contact with the world, and unaffected by the natural covetousness of the heart, she earnestly desired to do something for the promotion of her Master's interests. She obtained of her father the gift of a fruit tree in his orchard, and consecrated it to God. The gift has never been recalled; and that fruit tree has contributed more for benevolent purposes than many a church of Christ.

If Christians have only the disposition to do good, the means are within their reach. There are twenty-four thousand Baptists in Maine. Of that number, at least eight thousand are women. If each of these women will knit but a single pair of woolen mittens for domestic missions, within the coming year, more will be done for the destitute churches in the State, than has ever before been accomplished. Here is easy work. Shall it be done? K.

For the Christian Reflector.

Home Missions.

MICHIGAN.

From Rev. John J. Fulton, Union.

'The young members of our church remain steadfast, she enjoys union, and notwithstanding we meet opposition on account of our distinguishing sentiments, our meetings are well attended, and we have voted to enlarge our place of worship for the convenience of our congregation.'

WISCONSIN.

From Rev. Jeremiah Murphy, Union.

'Janessville, as you know, is one of my stations. Its importance is daily increasing. More than sixty acres of ground on the west side of the river were laid out into village lots last spring, which is about equal in measurement to the village plot on the other side. Rising of 30 buildings are now in progress on this new addition, among which is a stone edifice, 64 by 52 feet, and three stories high, for an academy; one of the halls of which is to be fitted up for lectures and preaching. I consider Janessville as ready for our labors. It is like a field not only broken up, but cross-ploughed and harrowed, and all ready to receive the seed. There is now a Sunday school and weekly prayer meeting, sustained chiefly by Baptist members.'

'Our congregations are uniform and large, comprising all classes in the village and vicinity. We have appointed a meeting this month for the purpose of forming a church. I hope brother Delaney, of your State, whom your Society have recently appointed for this territory, will take the charge of it.'

'About two years ago a settlement was commenced eight miles south-west from Janessville, by a brother from Michigan. It has now 75 families, among which are about 30 Baptist members. I have occasionally visited them during the past year, and no other minister has ever preached in the place. They are anxious to be constituted into a church and that I should preach to them.'

'There is another settlement about eight miles north of this place, where a church could be gathered, if they could be assisted to a supply of stated preaching a part of the time.'

MISSISSIPPI.

From Rev. J. N. Wood, Vicksburg.

'We cannot yet mention among the encouragements in our enterprise large accessions to our number, but there is a growing interest in our cause among the communi-

ty, and a steady and increasing influence gaining upon the public mind, neither of which could be of easy or immediate acquisition. The community begin to be persuaded that the denomination have both the ability and the will to effect something here, and I am glad to say that they have given us quite as liberal aid towards erecting a meeting house as all circumstances considered, could be expected. The walls of the house are about to the galleries, but the building is suspended for a short time. I hope it will be recommenced soon.'

MISSIONARY SPIRIT AND SUCCESS.

The Rev. John Jones labors as a missionary of the Home Mission Society, in Putnam and Hendrix counties, Ia. At the time of his appointment, a few years ago, the population was sparse; many of the settlers were recent immigrants from other States; a large proportion were clearing their farms, and but few in possession of more money than was requisite to supply their immediate wants. In addition to which, the churches he supplied were, in many respects, feeble, and endangered by the anti-mission influence which existed around them. Since then, he has baptized about 200 persons; two or more churches have been organized in his field, and by his exertions three meeting houses have been completed, or are in progress of building. Until additional laborers can be obtained, he will supply four churches.

In a letter of August 31st, alluding to the fact that he is still sustained in part by missionary funds, he offers as reasons that it has been found necessary to employ an itinerant to labor within the bounds of the Association, and that the churches under his care, having been active in promoting the measure, are now liberal in carrying it forward; which, added to the heavy drains upon their means in building their houses of worship, rendered it impossible for them to relieve us at present of the necessity of aiding in his support.

With such evidence of the benefit of our Home Missionary operations as is contained in the above, our friends will certainly feel encouraged to continue and increase their efforts in our behalf.

BENJAMIN M. HILL, Cor. Sec.

Aid to Mental Government.

One means for the government of the thoughts, which may powerfully assist all others, and without which, none can prove effective, is, fervent prayer for the influence of the Holy Spirit. If the streams are to be purified, the fountain must be cleansed; and if the fountain is to be cleansed, the agent that can reach it and possess power commensurate to the undertaking, must be implored and employed. The thoughts are the streams,—the fountain is the heart, and the Spirit of God is the great purifier. He alone is competent to the undertaking. It is His prerogative to heal the troubled waters of the heart,—His to reach the veriest sub-springs of the soul. He alone can change the whole moral nature. He can turn the bitter, foul, turbid fountain into sweetness, purity, and crystal brightness. He can put that pure and potent principle in the heart, which shall give a new character and a new disposition to the thoughts, while it exhibits its own heavenly origin, 'as a well of living springing up unto everlasting life.' This is the very agent that man needs in every moral enterprise.

What is so reasonable, as that the Spirit of order and righteousness should undertake to regulate and rule the confused, distracted and distracting thoughts of the heart? And what so condescending, as that he should voluntarily engage to use his influence for our aid? I say, even to proffer the most appropriate assistance? The condition on which this mighty agent engages to bestow his help is, that such help should be sought. 'He shall lead you into all truth.' This is the comprehensive promise. An appeal is made to the instinctive affections of our nature, to encourage us to seek this great and holy helper. 'If any of you have a son, and he ask of you bread, will you give him a stone? If he ask of you a fish, will you for a fish give him a serpent? Or if he ask of you an egg, will you for an egg give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?' Prayer in such circumstances, with promises so full, and with the blessings needed so amply spread out to view, is but the acknowledgment of necessity,—the stretching out the hand to the Donor of all good for the promised boon. A soul thus in prayer, is weakness forming as alliance with omnipotence, to wage or maintain war against moral evil. It is in my prayer the rebel hosts of the heart admit a holy and heavenly ruler. It is the ceding of the inner kingdom to the government of wisdom, purity and love. It is the soul's acquiescence with God's request, 'My son, give me thine heart.' It is the prodigal clinging to his father's neck.

The very habit of prayer has a salutary influence on the thoughts; especially when that habit is directed to seeking the constant influences of the Holy Spirit. It has a tendency to keep alive that holy vigilance and care against those thoughts which might grieve that Holy One, or in the least degree quench the spiritual ardor which it is his office to kindle. A soul wishing to be a temple filled with the Holy Ghost, will guard every avenue against the introduction of anything that is unholy, or that defileth, or that maketh a lie. It will induce the fervent cry, 'Cleanse thou the thoughts of my heart by the inspiration of thy Holy Spirit.' The expurgation of the idol guests of the heart must be anterior to the high enjoyment which the possession of the rich graces of the Holy Spirit can impart. When the purifying process is commenced, He works within 'both to will

and do of his own good pleasure.' The soldier is not censurable because he has a foe to encounter, but because he allows that foe to gain the advantage through neglect of means which are amply provided and adapted to secure the victory. Enemies to the spiritual interests of man are very numerous, and no man is allowed to remain for a long time without having some painful proofs of their malignity and power; but the means of resistance and conquest are ample and available,—the sword of the Spirit, and the strength and wisdom of the Spirit. A heart anxiously seeking the influence of the Spirit, cannot be far from being 'right with God.' Thoughts will soon be restrained from their roaming and vagrancy, and be brought to delight themselves in the Lord, where this anxiety is maintained.

Let us, then, implore the aid of the Holy Spirit to enlighten, cleanse and sanctify our hearts; this will be the beginning of peace and joy to our minds. Cultivate the habit of prayer for the divine influence; we shall thus converse with heaven,—walk with God while on earth, and prepare for the intercourse of heaven. Thus we shall live not to ourselves, but to the glory of God.

Slavery and the Methodist Church.

The Christian Advocate and Journal of Sept. 4th, contains three letters by a writer who signs himself A. C., and directed to Rev. Nathan Bangs, D. D., of New York, and Rev. William Capers, D. D., of South Carolina, on the subject of the division of the Methodist Episcopal Church. The writer professes not to sympathize with immediate emancipationists, and quite certain it is that he does not sympathize with his pro-slavery brethren at the South. It is in reference to the custom which Methodist churches and conferences of the South have of late fallen into, of denouncing their brethren at the North, as tyrants, usurpers, covenant breakers, &c., that this writer says:

It is not true that these ministers are tyrants, or oppressors, or usurpers; it is not true that they have violated the rights of any of their brethren; it is not true that they have sought to establish any other rule of government than the laws of Jesus Christ. Think of it as we will, my brethren, if this division takes place, it must and will stand before Christendom, before the human race, before God, as the result of the refusal of the M. E. Church to give its formal sanction to negro slavery. 'The M. E. Church in the United States of America,' will not and cannot be divided, but must and will stand as it has ever stood, adhering to its doctrines, its discipline, and its peculiarities. 'The Southern M. E. Church' will come into existence as a new body, a secession from the church to which they once belonged, and will stand also before the Christian world, and before God as an organization formed for the express purpose of giving the sanction of the Christian name to the practice of slavery. It is useless to disguise it, or to shrink from it, for it will be written, as with sunbeam, in ten thousand times ten thousand forms, in every part of the heavens, and on every quarter of the earth, that this is a slavery church, called into existence by members interested for the purpose of supporting slavery, and for no other purpose; and the great controlling fact will forever stand before the whole world, that not one other reason was ever assigned for its establishment.

The first slavery church which was ever organized since Jesus came from heaven to the cross, is that which is now, in the middle of the nineteenth century, and in the republic of the United States of America, and by a secession from a church gathered under the counsels of John Wesley! O! my brethren, it is time for you, and for all men of God like you, from the mountain top of influence on which you stand to speak, and by the gray hairs with which your heads blossom, to warn our brethren of what is before them. I speak under a responsibility to God and the church, and it is no time for me to dissemble. Christian fellowship between these two churches will be dissolved forever, for there is a principle at stake which will surely cause it. The men of moderation who have breasted the ironroads of ultraism, and if let alone would successfully vanquish the influence of both extremes, must fall back from their position; and that warfare which a few scouting parties have conducted without much effect, must be pursued by a powerful, a united, and invincible army. Other evangelical churches, from the very nature of the case, will in all probability be drawn into the same position, and this slavery church will be assailed from every hill, and every plain, and every fortress of universal Zion. It will be a body, against which not only the Christian church universal in every form, but the whole human race will be arrayed, and that too in a war of extermination. At a time when the Bible is taking its flight into every part of the earth, beating down the dykes of tyrants, and elevating the condition of fallen man; when the missionary of the cross is planting the standard of the King of kings in the dark regions of the heathen, and gathering around it the redeemed;—when the wilderness is already filled with blossoms, and the desert becomes vocal with the praises of the living God;—when even in Africa, bleeding, injured Africa, are heard the songs of Moses and the Lamb; and when civilization as it is spreading its wings over the world, has beheld that slavery shall come to an end; and in the face of heaven and a gazing world, seek to give the sanction of the religion of Jesus to the perpetuation of slavery! Surely, it is not an excessive anxiety for peace that possesses me, but it is a solemn conviction which points out as more than probable to my mind this new church, this anomaly in Christendom as a company cut off from the fellowship of all who love the name of Jesus.

That the leading men engaged in achieving the avowed purpose of secession, intended to erect an impassable barrier between their new southern church, and the M. E. Church in the United States, is apparent from the whole tenor of the acts, resolutions, addresses, and declarations which have been adopted in reference to the subject in all parts of the South. Not only have our ministers as a body been grossly assailed, and their right to southern pulpits and southern hospitality in form denied, but as if to close the last avenue to a continued union, 'slavery' as 'it now exists in the southern states' has been solemnly declared to be an institution sanctioned by the religion of Jesus Christ. Yes, slavery as it now exists; where slave depots with their gates and bars scattered over the land, and the negro trader with his hand cuffs and chains is seen in every direction in pursuit of the objects of his peculiar traffic; where on board of steamboats and in railroad cars are seen husbands, and fathers, bidding adieu forever to the hope of seeing wives and children, as they are starting in chains for a remote southern market; where men, women, and children are seen in droves upon the public highway, hundreds, and in some cases thousands of miles from the place of their birth, and offered for sale like cattle, driven from the western prairies to the eastern cities; where on every auction day, human beings, and some of them members of our own church, are struck off with the hammer, with mules, and oxen, and waggons, and cotton carts; where within a few years, from Virginia alone, more than 100,000 negroes have been exported and sold as merchandise in the southern western states; where the marriage relation is dissoluble at the will of the master, and all the degradation of tolerated licentiousness meets you on every side; slavery, as it now exists, even in Virginia, the land of Jefferson, who, though not a Christian, trembled in reference to it when he remembered that God was just, has been declared, and that too, under the approbation of professed ministers of the Gospel of Christ, to be sanctioned by Christ's religion. I am not mistaken, my brethren, when I express to you the opinion that if this proposed division should be perfected, the two bodies must and will stand cut off from all fellowship with each other. The scheme is prosecuted in a manner, if successful, to render such a result inevitable, and therefore it is that no effort should be spared to prevent it. I know full well that there is an enlightened piety and an abiding charity at the South, but this piety and charity are unobtrusive, and amidst the boisterous thunders which surround them, their voice may not be heard, and their influence may be lost. It is in the difficulty of bringing out the real judgment of the candid and the humble, when resisted or controlled by the violent, that our danger lies. If the men of humble piety at the South and at the North could meet together, and talk together, and pray together, we should find a concurrence of views and feelings even on this subject of slavery, which would indicate most clearly that the church may yet be at peace.

The Jesuits.

Jesuits, a monastic order, instituted by the Pope of Rome, in the year 1536; Ignatius Loyola being at that time head of the fraternity. While other monks spent their time in cloisters, theirs were remarkable for their activity and free intercourse with the world; and none were admitted into the order but persons of superior cunning and parts. The Jesuits, by their subtle arts and intrigues, had obtained immense influence in all the popish kingdoms. To them was generally committed the education of the children of the princes and nobility; they were consulted in all important matters of church and state; they were sent abroad as missionaries; they carried on a lucrative traffic in South America and the East Indies; and being always united among themselves, and seeking incessantly the aggrandizement of their order without regarding means, they became a most powerful and dangerous body. In the year 1763, the government of France demanded of the Jesuits the rules of their order, which they had hitherto carefully concealed. That mysterious book was found to contain maxims subversive of all governments, and even of the fundamental principles of morals. In consequence of that discovery they were banished the kingdom. They had been banished from England in 1604; from Venice, in 1606; from Portugal, in 1759; they were expelled from Naples, 1768; and in 1775, the order was abolished by the Pope; it revived in Russia, 1783.—Historical Dictionary.

SLEEPING IN CHURCH.—It is recorded of South, one of the preachers of the Church of England during the reign of Charles II, that he was once discoursing before the King and his Court, when the Monarch, as usual, went to sleep. Now although the sermons of that period were of two hours or more in length, we can scarcely comprehend how any person who listened to South's caustic and witty denunciations and biting satires, could have slumbered and slept during his animated and loud recitals. However, among his other attendants, Lauderdale was one, towards whom South had a particular, and, doubtless, a justifiable disgust. During the sermon, South paused, and perceiving the King and his associates sound asleep, he vociferated in a thundering voice—'Lord Lauderdale!—Lord Lauderdale!—Lord Lauderdale!—' At the third call of his name, the Peer started on his feet, and retorted—'What is the matter, Doctor? South, with all gravity, replied—'I request your lordship not to snore so loud, as to awaken his Majesty!'

A SINGULAR FACT.—Dr. Smith, who has recently visited the Forks of the Mississippi, in an editorial article on *Medicine in Iowa*, and other matters, gives a most singular fact, by stating from good authority, that no person officially associated with the Indians of the Upper Mississippi, ever saw or heard of a deaf Indian, or one whose eye-sight was impaired by age, or whose teeth were essentially decayed. No Indian of the Sioux tribe ever required spectacles, or discovered any advantage from

trying those of travellers, because their vision was not impaired, even in extreme old age. Mr. Reed and Mr. Doe, the practical farmers employed by government to teach them agriculture, both concur in declaring this to be true, after a residence of six years in their midst. Ophthalmia, however, is a common complaint, from which they suffer very considerably.

Transcript.

CHRISTIAN REFLECTOR.

BOSTON, THURSDAY, SEPTEMBER 26.

TERMS.—\$2.50 per year; \$2.14 paid within 3 months.

PRESENT CONDITION OF THE CHURCHES.

For some months past we have received but one original account of a revival, and most of the religious papers with which we exchange, of all the denominations, have been as deficient in this kind of intelligence as our own. The letters from the churches to the Associations with which they are severally connected, bear an almost uniform testimony with regard to the state of religion. Conversions have been few, and cases of discipline and defection not infrequent. This condition of things is, in many points of view, most unpleasant to contemplate; and all, who love Zion and are wont to pray for her prosperity, are led to inquire, what are the causes of this declension, and how shall the churches be recovered from its oppressive influence? Many cherish feelings of despondency, and some indulge in complaints and censures, as if this unfavorable state of things were solely attributable to the mistaken measures of certain brethren, who must be reformed and made ashamed before the world, in order that the evils now felt may be overcome, and the same results be prevented hereafter, by the adoption of a wiser policy.

We ask attention to a few hints with reference to the duty of Christians, at such a period as this. And first, we say, *The friends of Zion should take enlarged views.* Instead of looking upon excitement, and crowded meetings, and enthusiastic devotions and exhortations, as the only or most significant tokens of the increase of piety and the advancement of the kingdom of the Saviour, they should remember that a blameless life, a strict regard to the divine requirements, habits of private communion with God, active benevolence, gentleness, goodness, faith—these are more certain tests and proofs of religious progress; and the question should be—do these abound and prevail? In times of revival, there is little opportunity to test the power of religion, as a permanent and saving influence—little opportunity to prove its existence—its reality, in the actual experience of those who profess it. It is in such a season as this, that the heart is most effectively tried and disciplined; and that the light of a good man, or a pure church, shines with the brightest lustre. Those Christians take limited views, who can see nothing in a calm—a period when there is little noise and few conversions—for which to be thankful; nothing but occasion for fault-finding, lamentation and complaint. The recollection of some Christians seems to extend no farther back than to the last revival. They compare the present state of things, not with the history of the church for half a century past, but with its state at the close of the last protracted meeting. And seeing it so widely different, they infer that the amount of piety in the church is proportionally diminished; that until the same excess of joy is restored to the church, she is in a state of actual and deplorable declension. Far be it from us to imply, that revivals are undesirable, or that they are not evidences and manifestations of the divine favor. We fully believe they are; but at the same time we believe that the piety of a church, and her true prosperity, are not always and necessarily identical with a religious excitement. We believe that those who make the greatest complaints, when a declension prevails, are often the very persons who have the least religion in their own souls. A Christian who is himself faithful and diligent, living near to God by prayer, and cultivating the Christian graces, irrespective of the fidelity and zeal of others, preserves his cheerfulness, as well as his integrity. The waters of the living fountain are as sweet to him now as they ever were. He can abide the injunction of the apostle—'Rejoice in the Lord always.' He became a disciple with the understanding that he was to serve his Master to the end of life—was to be faithful until death; and that if he ceased to do this, he violated the conditions of his hope, and annulled his covenant with God. His life, consequently, is becoming more and more conformed to the Bible standard. While the restless multitude around him are now on the top-most wave of a religious awakening—now equally aloft on the tide of political excitement—now scattered like wrecks after a storm, he is steadily and majestically ploughing his way along, through life's uneven sea, guided not by the example of others, but by the chart and compass which he carries with him, and consults for himself.

But not only should Christians take enlarged views, and be otherwise employed than in complaining. They should forget the things which are behind, and press forward to those which are before. How many are asking, what are the causes of this declension? We say—ask rather, what are the duties which grow out of it? The past cannot be improved, but the future, under God's providence, we have yet to make. What shall it be? Christian brethren, what record shall be made of your future life, on the books to be opened in the last great day? It is for pastors, and private members of churches, to decide how they will pass the coming winter, and what shall be the reflections on returning another annual epistle to the Association. We would say to them—do not, by mechanical force or extraordinary measures, attempt to drive up a revival; but go diligently to the work of self-improvement. Examine yourselves whether ye be in the faith. Study into the character of those graces which the apostle terms 'the fruits of the Spirit,' and see whether they abound in you. Be watchful and circumspect in your conduct. Be an example of Christian constancy and fidelity. At the same time be humble, and teachable, and quiet. Have you complained of the low state of the church? Henceforth, be yourself just what you would have the church to be. Be as pure, as prayerful, as assiduous to win souls and promote the glory of Christ, as you would have the church be, of which you are a component part. There is no good reason—no previously created necessity, why our churches should not enjoy more true prosperity, during the year to come, than they have during any previous year of their history. All that is wanting is personal consecration to God, and those spiritual influences, which, by God's immutable promise, are always bestowed in answer to prayer.

'ST. THOMAS' HALL.

Among the objects of interest at the beautiful village of Flushing, Long Island, there is none which more attracts the attention of a visitor, than St. Thomas' Hall, erected by Rev. Dr. Hawkes, late rector of St. Thomas' church, New York. It was planned by him, with reference to the quiet, comfort and training of a large family-school. It consists of an extensive range of buildings, in the form of a quadrangle, including a residence for the rector, chapel, dormitories, baths and dining hall, all constructed in the Gothic style of architecture. In addition to this is a servants' hall, a chemical laboratory, and a curiously formed octagon edifice, to be used as a place of study and recitation, so constructed that the principal, standing in the centre, can observe all the departments in their several rooms. In the centre of the gray area which is inclosed in the quadrangle is a fountain, which is made to play occasionally. One is reminded, in standing there, of the cloisters of Oxford, if he has seen them, or else is aided in realizing conceptions which he may have formed of them. The grounds around are spacious, elegantly laid out, and rich in trees and shrubbery. The whole makes up one of those pleasing pictures which, once seen, long live in the memory.

But, alas! there is a melancholy hue thrown over this scene. The proprietor, Dr. Hawkes, was a Napoleon to project, but not to obtain the means wherewith to execute. After enjoying, for a little while, the charming realization of his ideas, he failed, owing \$100,000, and having become bankrupt, has gone to a new field of employment in the West. He has been elected a bishop of a diocese in that section of the country; but the other bishops have valid objections against his consecration. His buildings at Flushing have been hastening to ruin, and have stood lonely and deserted, the memorial of a splendid failure. What a voice of warning do those halls, and towers, and turrets utter against a minister forsaking the great work to which he is called, against his becoming engaged unnecessarily in secular affairs; 'Make full proof of thy ministry,' is the command of God, and his Providence smites the man, however great his talents, who slights the proper work of an evangelist—the preaching of the word, the edification of the church.

The school has commenced anew, under the care of Rev. Dr. Carmichael, formerly rector of the Episcopal church of Hempstead. He is an accomplished teacher; but whether he can succeed in reviving a sunken institution, remains to be seen. His character for piety leads us to believe that he would be happier in his pastoral charge, where duty it is to preach the gospel, and train up souls for a blessed immortality? w. u.

BOSTON ASSOCIATION.

The thirty-third anniversary of the Boston Baptist Association was held on Wednesday and Thursday of last week. The session on Wednesday was at Tremont Temple, the invitation of the church, worshipping in that place, having been accepted at the previous anniversary; but on account of the great political gathering on Thursday, the meeting on that day was held at the Baldwin Place Church. The exercises were interesting, and the action harmonious. Forty-one churches belonging to the body were represented, and most of them were wise and kind enough to send short and comprehensive epistles, so that the afternoon session afforded sufficient time for the whole to be read. A number of visitors were present; among them the Rev. Dr. Cone and the Rev. J. H. Broun, of New York; the Rev. Mr. Webb, of Philadelphia; Father Bentley, of Connecticut, and from adjoining Associations an unusual number. Dr. Cone led in the devotional services at the opening of the meeting, which were followed by the annual sermon from Rev. R. W. Cushman. This was much longer than the discourses usually preached even on this occasion, but fortunately for both speaker and hearers, it was fraught with too much interest to be tedious. 'The consecration of Christianity,' was the theme he announced, derived from Matt. 5:13. 'Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is henceforth good for nothing but to be cast out, and trodden under foot of men.'—A meagre analysis of this sermon would give no just impression of it; we shall therefore merely say, that the tendency of human society toward corruption, the antagonizing, preserving power of Christianity, the entire worthlessness of an ecclesiastical body when it has lost the savor of Christianity, and the means by which large portions of the nominal church have lost it, were exhibited with remarkable clearness, and every view was supported by striking illustrations and historical facts. The latter half of the discourse was devoted to a statement of several conditions necessary to the full efficiency of Christianity as embodied in the church, and operating through it; and to a forcible and appropriate application of the whole subject. Many, if not all, who listened to this sermon, will be glad to see it in print. It was richly fraught with information, so applied as to give it increased value; and the views presented, while they are of importance to all Christians, are of special interest to the Baptist denomination, in whose creed and code they are well embodied. We felt, that however the Christianity of many church organizations might have lost its savor, there was no want of salt in that season. And although we should have been pleased with a little more recognition of piety and worth in the many 'burning and shining lights' of other sects, both in this and preceding generations, yet we cordially assented to every position taken, and were pleased to see error and corruption exposed with such an unsparring hand, and such a skillful application of the sword of truth.—The Association, by a resolution unanimously adopted, expressed their gratification in listening to the sermon, and their desire that it should be given to the public from the press.

The Rev. Dr. SHARP was elected Moderator of the Association, and Rev. W. H. SHALER, Clerk, on whose nomination Rev. G. W. BOWEN was chosen assistant Clerk. The letters reported few additions; but they were not, generally, of a denouncing or censorious character. To the last epithet, however, there was one exception. 'The pastor of the Framingham church improved the opportunity for reading, in connection with his letter, a dissertation on the prevalence of Unitarianism in this region, with a critique on a popular Question Book, approved and published by the N. E. S. S. Union. His censures of the author and the Union will probably do no harm; we presume they will receive no notice; but really, we hope never again to see such an abuse of privilege.

in the Boston Association. Were every pastor to obtrude his views on one subject and another in like manner, the end of the meeting would be entirely perverted, and its peace completely destroyed. How long would it have occupied the body to have listened to forty-one such epistles? We excuse the brother on the ground that he is a foreigner, and we presume, unacquainted with the objects and usages of Baptist Associations in America.

The letters reported 155 added by baptism, and 148 excluded. The number baptised during the two years preceding, was 2993. Allowing the whole number excluded the last year, and the year previous, to have been the additions of 1842 and '43,—there are left of those additions, still in the churches, 2334, which is certainly as favorable a result, so far as it extends, as we had reason to anticipate.

On Wednesday evening we listened to an interesting discourse from the Rev. Mr. Bill, of Nova Scotia, followed by a most instructive and affecting address from Bro. Kincaid. He gave a brief account of the 'religion of Booth,' and also the history of Shiva Mung.

The most difficult question which came up on Thursday was that of the proposed division of the Association. The churches in the city had reported against a division. A part of the churches out of the city favored the idea, and others left it entirely to the delegates in session. It was finally resolved to postpone indefinitely the whole subject. We presume considerable time will elapse before it is again taken up. There is no absolute necessity for a division at present; and it is a matter on which the Association cannot legislate, but which must be left entirely to the option of the churches.

The most important resolutions passed, were one relative to the claims of the Worcester High School on the immediate attention and liberality of brethren in this vicinity, and one on the subject of slavery. The best feeling prevailed throughout the whole session, and a new assurance was conveyed and received that the brethren and churches of this body love each other, and are mutually and harmoniously striving to maintain the doctrines of the gospel in their purity, and to extend the triumphs of the cross in this and other lands.

The Association meets next year with the North Baptist church in Randolph; and the Rev. T. C. Tingley is appointed to preach the annual sermon. The Circular Letter this year was an excellent one on Christian benevolence, written by Rev. D. W. Phillips; and the Rev. S. B. Randall is appointed to write the letter for next year.

IMPORTANT ACTION.

There are, doubtless, some who claim for themselves, and the few others who have for years occupied the same ground that they have, the exclusive credit of being abolitionists; and were we to announce, that the Boston Baptist Association is an anti-slavery body, they would suppose us attempting to impose on the credulity of the public; they would turn up the nose and shoot out the lip, and say, with the genius of Garrison's Liberator—'milk-and-water—namby-pamby!' But all gainsaying notwithstanding, we do hereby declare to the world, that the Boston Baptist Association is an anti-slavery body. This is not a mere matter of opinion; it is an established fact, the last proof of which is contained in the following statement.

During the forenoon session of Thursday last, the Rev. BARNES STONE requested the privilege of presenting a resolution—a resolution, he said, which, a few years since, might have been deemed a firebrand, and its mover an incendiary. But it was not a firebrand, nor was he an incendiary. He had no doubt but it expressed the sentiments of the Association, and he hoped it would pass without discussion. He then read the following resolution.

Whereas the circumstances of the times seem to us to require that we should make clearly our sentiments on the subject of slavery, we resolve, That we regard American slavery as a system of aggravated wrong, which we cannot by any means approve or countenance, and we would most affectionately and earnestly request all professors of religion, who are connected with this system, to separate themselves from it as speedily as possible.

The Rev. Mr. Turnbull, immediately seconded this resolution, with the remark, that he should be gratified if it could pass without debate. Dea. K., an aged brother now residing in Brookline, rose to express his dissent, but before he had uttered his first word, the Moderator was calling for the yeas and nays; and from the whole body hands went instantaneously up in favor of the resolution; but not one was raised against it. Dea. K. went on and stated his dissent; on which the Moderator inquired if the motion should be put again. Several members nodding assent, he immediately called for the yeas on the resolution again; and again there was a 'forest of uplifted hands'; he called for the yeas, and the hand of the venerable deacon rose, 'solitary and alone!'

Our readers, south as well as north, will observe that this action was taken by forty ministers of this city and vicinity, with other delegates from the several churches, with such promptitude and unanimity, that they seemed all to rejoice in the opportunity for giving such an expression. We are happy to know that the action was approved by the Moderator, and by many members of the Baptist Board of Missions who were present. The motion was made and seconded by members of the Board, and if some eight or nine who were present did not all vote for it, not one voted against it. Thus it is, that the resolution, passed by a few brethren recently at Albany, is verified; 'are the members of the 'old Board' manifesting 'an incurable pro-slavery spirit,' and giving proof that their organization is hopelessly wedded to slavery?

We do not suppose that there is an entire unanimity of sentiment in the Boston Association on this subject. We know very well that some two-thirds of the ministers would have been pleased to pass resolutions, more fully and strongly expressive of their abhorrence of that system by which human beings are converted to chattels, the ties of family wretchedly shattered, and men, women and children sold under the hammer. But it was wise not to propose resolutions, on the phrasology of which a discussion might have arisen, and thus time and strength have been wasted. The resolution which was passed, is a strong and an unequalled testimony. It covers broad ground; and yet, of its truth we are all impressed. And that the Boston Association is willing to entertain the subject in any form, and especially to take action upon it, indicates a sense of duty on the part of brethren, to both the South and the North, which is very gratifying and encouraging to all the true friends of emancipation. We are more than ever convinced, that a kind and considerate exposition of the truth on this subject, contributes far more effectively to the progress and triumph of correct principles, than

the 'come-outism,' denunciation, and abuse, which some have regarded as the only certain evidences of anti-slavery sincerity.

WACHUSETT ASSOCIATION.

BA. GRAVES.—In making a little excursion into the Old Bay State, I shaped my course so as to attend the meeting of the Wachusett Baptist Association, which was held yesterday and day before in Sterling. It occurred to me that a short notice of the meeting might be acceptable to the readers of the Reflector of good things. I arrived at the meeting-house about half an hour before the time set for the meeting of the Association, and as I stepped up to the door I heard the voice of prayer within. I soon found that a number of brethren had arrived, and being pressed in spirit they commenced praying, and continued, while the house was filling up with the constant comers, until the time appointed for the Association. We then listened to an impressive and valuable sermon by Bro. O. Tracy from Prov. 14: 23, 'In all labor there is profit, but the talk of the lips tendeth to penury.' After taking a collection for the widows and orphans of deceased Baptist ministers, the Association was organized by choosing Bro. O. Tracy Moderator and Bro. O. Cunningham Clerk. The letters of the ten churches composing this new Association seemed to indicate a good degree of harmony and spirit of benevolence, with the exception of one church, where the devil in the shape of the *jeus* of the day seems to sit enthroned; for his name is Legion. In the afternoon Bro. Pittz preached an excellent sermon from Gal. 6: 14, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.' In the evening several brethren preached in different parts of the town. Prayer meetings were held in the morning at sunrise, at the several places where there was preaching in the evening. At 9 o'clock the Association met, and had a season of prayer and conference for one hour. Bro. Pattison, Home Secretary of the Foreign Mission Board, then addressed the Association for about an hour on the subject of missions, urging with great effect the importance of so sympathizing with the missionaries and heathen, as to act efficiently in their behalf. A collection was then taken for Foreign Missions, amounting, I believe, to about thirty dollars. Resolutions were then presented, and remarks made upon them, on Home Missions and the Mass. State Convention, ministerial education, keeping the Sabbath, temperance, peace, &c. In considering those various subjects, there seemed to be the most perfect cordiality of feeling pervading the whole body. There was no one there to look upon either of the subjects presented with that sort of consequential power that we have sometimes witnessed, when important subjects were presented that did not precisely comport with the feeling of certain dignitaries.

Bro. W. H. Watson preached a sound, well digested discourse in the P. M. from Rom. 1: 20, 'So that they are without excuse.' The closing exercise was the administration of the Lord's Supper. On the whole I think that this was one of the most perfect models of what the meeting of an Association should be, that I have ever witnessed. All was harmonious, and a deep devotional feeling was maintained through all the exercises. I believe that all Christians could say, as they left that meeting, 'It is good for us that we have been here, for the Lord was in the midst.' The additions to the churches by baptism during the past year were 18.

Respectfully your brother from another State.

BARNSTABLE ASSOCIATION.

BRO. GRAVES.—Anxious that you should chronicle every important gathering of our denomination, I have taken the liberty to call your attention to the annual meeting of the above Association at Holmes' Hole, Martha's Vineyard. This Association embraces the churches on the Cape, with those on this island and Nantucket. Wednesday the 11th, was the day appointed for the meeting of the body, but more of the brethren came on the day previous. They arrived in packets specially chartered for the purpose. As they neared the land, I was deeply impressed with the contrast between the landing of the first band of Pilgrims in these wilds in 1620. This impression was deepened before on account of a visit which I paid Old Plymouth on my way to this place. The brethren were most cordially received by these hospitable Islanders. In mingling with the friends here, and partaking of their hospitality, I was strongly reminded of the dwellers in the villages among the Green Mountains. In some of those mountain-girt towns I was once a visitor. I mingled with them in their social meetings, and at by their firesides, and never have I found a more social, independent, and hospitable people. The situation and character of the inhabitants of this island have reminded me much of Vermont. They are a people who think for themselves. They are especially kind and hospitable to the stranger, and give you their hearts, as it were, at sight.

The Association was opened by the choice of Bro. Pollard, of the first Barnstable church, as Moderator. Bro. Ely, of the third Barnstable church, preached the annual sermon, and succeeded in leaving a happy impression upon his audience. The influence of that discourse, I think, was felt throughout the meetings. The utmost harmony prevailed in all the deliberations of the body, and I trust a most favorable impression was made in favor of the cause of truth in the place. During the meetings of the Association, sermons were delivered by brethren Lathrop, Chase, Fuller, agent of the Home Mission Society, Richards, Round and Pollard. Several resolutions also were passed in regard to slavery. The churches uniformly complained in their letters of great spiritual dearth, and at the same time seemed to pray in the words of the Psalmist, 'O Lord, revive thy work.' In consequence of the storm, most of the brethren from the Cape were detained several days after the close of the Association. Religious meetings were therefore continued both day and evening, and, as I have learned, a most happy state of feeling prevails in the community.

I am confident that the delegates from the several churches composing this Association, will return home, nerved anew to the work of the Lord. I have never attended a more interesting meeting of the kind, one that was more harmonious, and one where the impression left on the heart was more in union with the spirit of the gospel. God bless this Association until it shall embrace within its circumference all those hardy men who go down to the sea in ships, and do business on the great waters.

WALDO ASSOCIATION, ME.

This body held its sixteenth anniversary with the First Church in Belfast, on Tuesday, Wednesday and Thursday of last week. It was organized by the choice of B. F. Shaw, as moderator, and C. G. Porter, Clerk. After the usual preliminary business, the introductory sermon was delivered by Rev. B. F. Shaw. His subject was, *the truth of a creed to be judged of by its fruits.* If we felt perfectly free to express our opinion of this performance, we should speak of it in terms of high commendation.

A larger proportion of the time of the association than usual, was devoted to religious exercises; but business was not neglected or hurriedly passed over. A prayerful disposition distinguished the one, unanimity the other. Resolutions denouncing the employment of slaveholders as missionaries, and calling upon Christians and churches, to labor for the emancipation of the slaves, were passed with enthusiasm. The sum of five hundred dollars was pledged by the Association, to be used as follows:—two hundred dollars for Domestic missions; two hundred dollars for the support of two native preachers abroad; and one hundred for the Bible cause. There has been an important step taken in Maine, with reference to Foreign Missions, worthy of imitation, and promising much good; upon which, we hope to remark fully at an early period.

The letters from the churches contained but little of good news, and informed the Association of the fact, that by death, dismission and exclusion, more than one hundred members have been lost to the denomination, during the past year, than have been added. There are many destitute churches in this body, and during the past year, the experiment of employing an itinerant preacher was attempted. The success of this experiment, imperfectly tried, has encouraged to a more extensive effort, upon the same plan.

Upon the whole, the meetings at Belfast were such as gives pleasure in the retrospect, and hope for the future.

CORRESPONDENCE FROM WASHINGTON.

MR. EDITOR.—A clergyman, whom I heard preach last Sabbath evening, prefaced his discourse with an apology, which seemed so much out of place (as it always does for a minister to offer an apology for coming before a people to declare unto them the word of life), that I resolved never to introduce anything, myself, with such a prefix. I shall therefore, (though I have one) offer none for so long an interval of silence since my last letter. There is little in the federal city, of sufficient interest to communicate. Camp-meetings seem to be the order of the day among evangelical denominations. Some of our Baptist friends have been into Maryland, some miles from the city, attending what I reckon will strike oddly upon the New England ear, a Baptist camp-meeting. Of the propriety of this I do not speak. One reason of this kind of meetings being so popular in this region is, that in most of the country churches, there is no regular preaching—none often than once a month; so when the brethren do get within hearing of the gospel, they aim to take enough to last for some length of time. It may surprise some to be informed that there are, besides those of Baltimore, only six or eight Baptist churches in the whole State of Maryland. I believe it is the fact that there are fewer Baptists in this State than any other in the Union. But this is a field which might be made to bring forth an abundant harvest. The Navy Yard Baptist church, in this city, is in a feeble state. It has long been without a pastor. Rev. O. B. Brown has been settled over the First Church since 1807. He is not wanting in ability as a preacher, and is somewhat of a political wit. He is the intimate personal friend of Col. M. Johnson, ex-Vice President, who is accustomed, when in Washington, to make Mr. Brown's house his home. It is believed by many that the famous Sunday Mail report, the paternity of which has been generally imputed to Col. Johnson, was the production of Mr. Brown, in part at least.

Quite a speculation has been going on for the last two months in slave dealing, and the price of slaves has been considerably enhanced. Mississippi, discarding her State bond, stock jobbing, redundant paper money, and credit system, is gradually recovering from the disastrous consequences of the mania of speculation, so graphically depicted by your South Western correspondent, and her people are turning their attention to the growth and culture of cotton, finding that the soil is well adapted to the production of that article. Consequently, slave labor is in great demand there. And planters have come on the way to purchase that market. As soon as this became known, the owners of the principal slave markets in Washington and Baltimore commenced buying up far and near, and then demanding the highest prices. Such is the buying and selling and speculating in God's creatures which is practised in the capital of the nation!

'Oh no, I've a world of business on hand,' replied a fashionable lady, on being pressed to call at a large brick mansion, at the door of which her gay equipage halted for a moment, just as I was passing. 'A world of business on hand,' repeated I to myself; and what is it? To visit the sick, to give food to the hungry, to clothe the naked? Will a single ray of gladness break in upon the abode of distress through her offices of kindness? Will a single grief-worn and breaking heart be soothed and cheered? Will the suffering, the widow and the fatherless, next to an approving conscience and God's well done? No, such go the rounds of fashionable life—call, and sipper and gossip, and while away an hour with others, vain and useless as themselves. They live, and none, the better for their having lived—bubbles, emptiness on the stream of time.

Run, ruin and death, are but every day's history in this city. It is dealt out most freely at the hotels; and filthy drams meet the eye on every street; and many of them are attended by women too! There is no restraint of law, but little of public opinion. Even professing Christians make it their business, and reap the profits, though mingled with tears, sighs and curses, and the unutterable woe of drunkards' wives and drunkards' children; and yet on the Sabbath, unite with the minister in asking the blessing of the Father of all to rest upon those in suffering and distress! In one of our churches, it has been assigned as one cause of the low state of religion, that the church retains in its fellowship ruffianing members. May it not be so? We cannot believe that God will prosper that church, or hold it guiltless, which indirectly sanctions such a traffic. When will submit to it?

The heat has abated, greatly to our comfort, and the weather is quite agreeable. We are beginning to feel that the 'last rose of summer' has departed, and the time of the 'sower and the reaper' draweth nigh. The season I love as well in my own native New England, as the season of the ripe fruit and the golden harvest. I love those mild and sunny days,—the summer of autumn, when the withering and falling leaves, and the mellow rays of the autumnal sun, impart a melancholy, yet pleasant address, to the heart,—scenes emblematical of the passing away of man, when we feel that 'we are of the earth, earthly,' and that we must, ere long, lay our bodies in its bosom, and mingle with original dust. But winter passes, and spring returns; so shall man live again.

MEETING OF THE AMERICAN BOARD.

The meeting of the A. B. C. F. M., we reported, in part, in our last. We learn that on Thursday, the numbers in attendance were greater than before. The corporate and honorary members exceeded 600, and multitudes were there, from all parts of the country. Another petition on the subject of slavery, from the John street church in Lowell, objecting to the reception of money from slaveholders, and also requesting the Board to enquire into the connection of the churches in the Choctaw missions with slavery, was read, and referred to the Committee on Slavery.

Brooklyn, N. Y., was selected as the place of meeting next year. Dr. Mark Hopkins was appointed to prepare the address. Professor Goodrich's report was then taken up, and discussed at length. Several reports of committees, on portions of the general report, were received and adopted. The report of the Committee on slavery was also presented on Thursday, and as this is a document of general interest, we give it to our readers entire.

REPORT ON SLAVERY.

The petitions alluded to are three; two of them are without date. They have been all received since the commencement of the meeting in this place. One of them is from members of the Unitarian church, signed by Rev. Philo C. Pettibone, and fifty-two others, naming in the whole, twenty-four males and twenty-nine females. The next is from ten members of John Street church, Lowell. The third is from J. C. Lovejoy, Jacob Ide, and ten other highly respectable ministers of the gospel in this State, and seven laymen. In the first and second petitions above mentioned, the Board are requested to urge to take measures to prevent receiving into their treasury any money contributed in any way or measure by slaveholders, or any of the avails of slave labor. In the one from Fitchburg, we are desired also to urge the churches to declare that 'American slavery is a sin against God and man, and ought to be immediately abolished, and that we will not employ missionaries or agents, who are slaveholders.'

In regard to the objection as to missionaries and agents, this committee are not able to find what reason the petitioners can have for making such a request, as it is not known that there is at present any complaint, or any ground of complaint, against the doctrine of the Board, as they have no missionaries or agents who are slaveholders. We did suppose that the particular and full information which has been given of late on this subject, is sufficient to satisfy the friends of the cause, in which we are engaged.

As to the other subjects touched upon in these two petitions, that is, the declaration we are requested to make as to slavery, and the measures we are requested to adopt, the committee are unable to recommend anything more, and they think the Board would not be inclined to do anything more than to express their views to the reports which have been made and unanimously accepted on the same subjects at previous meetings. In these reports, the Board have set forth, as they think, the views they entertain on these subjects, and the principles which have governed their proceedings. They have stated, what is never to be forgotten, that the Board was established and incorporated for the express purpose of propagating the gospel in heathen lands, by supporting missionaries and diffusing a knowledge of the sacred Scriptures; that the Board have confined themselves to this great and noble work, and that a regard to our sacred trust requires us to pursue the object with undivided zeal, and not to turn aside from it, or mix any other concerns with it. And we still think that the Lord of missions and the Saviour of the world will approve of this deliberate purpose of ours, and of this course of action, and would frown upon us, if we should depart from it. And we have the comfort to believe, that this is the only purpose and course of action which will give permanent satisfaction to the Christian community, who are enlisted in the cause of missions; being fully persuaded, that any essential departure from this plan of operations would tend to defeat the great end we are pursuing, the conversion of the heathen.

As to money contributed by slaveholders, it is still our opinion, that the Board cannot properly examine into the motives of those who sustain our operations; and that an attempt to do this would plunge us into difficulties, from which we could not easily extricate ourselves. It will not, we trust, be overlooked, that in reply to previous petitions, the Board has repeatedly, and very frankly declared, that they can sustain no relation to slavery which implies approval of the system, or that they can have no connection or sympathy with it—plainly intimating that we consider it one of the obvious evils which exist in the community, but the removal of which, though we regard it as an object of fervent desire, does not fall within our province as a mission board. We know not how any man who maturely considers the subject, can desire more than this. And it is quite certain, that without a change of views, the Board can do nothing beyond this. The Prudential Committee, the Secretaries, and the members of this Board, are manifestly enlisted in the cause of the oppressed, and most successful enterprises ever undertaken by man. We glory in the cross of Christ. We glory in that work of the salvation of men, and the approaching conversion of the world, which depends upon that cross, and results from it. We most heartily invite Christians to unite with us, and shall thank and honor all who help to sustain this pious undertaking, and who contribute to their property and their yeas, to aid this blessed cause. With any of our brethren who are dissatisfied with our doings, we can have no controversy or contention. We cannot turn aside from our arduous work, for the purpose of strife, and have no time for strife; and our Lord forbids us to engage in strife. If any of our dear brethren soberly think that they can do the will of God, and advance his cause in any other way, better than by joining their efforts with ours, we will be so far from complaining of them for following their own convictions, that we will pray God to guide them by wisdom from above, and will rejoice in all they do to spread the gospel of Christ.

The last petition above mentioned refers to a new subject, that is, the existence of slavery among our missionary churches, particularly among the Choctaw and other Indian tribes, and requests that the Board would take measures to ascertain the facts in the case. In conformity with this request, the committee have made use of all the means in their power, and indispensably necessary to a full and satisfactory report. The committee must, therefore, for the reason suggested, ask the Board to receive what is now offered, as their report in part on

the above mentioned memorial, and request that they may have time to make a thorough inquiry into the state of the churches in our various missionary stations, in regard to slavery; and with the help of the information thus obtained, to prepare a report on this part of the subject committed to them, to be presented to the Board at their next annual meeting. And may the Lord grant, that on this, and on every subject relating to the high and holy work of the world's salvation, all who love the name of Jesus may be of the same mind and judgment, and love one another with pure hearts fervently.

In behalf of the committee,
(Signed) L. Woods, Chairman.

In the afternoon, the sacrament was administered at the Central and Union meeting houses, both of which were very much crowded. The Board then re-assembled, and chose their officers for the ensuing year, viz: President, Hon. Theodore Frelinghuysen, LL. D.

Vice President, Hon. Thomas S. Williams. Prudential Committee, Hon. Samuel T. Armstrong, Charles Stoddard, Esq., John Tappan, Esq., Daniel Noyes, Esq., Rev. Nehemiah Adams, Rev. Silas Aiken, William W. Stone, Esq., Secretaries for Correspondence, Rev. Rufus Anderson, Rev. David Greene, Rev. Wm. Armstrong. Recording Secretary, Rev. Selah B. Treat. Treasurer, Henry Hill, Esq.

Auditors, Charles Scudder, Esq., Moses L. Hale, Esq. A discussion arose on the propriety of certain harsh epithets on the Catholics, in a report on the Sandwich Island mission. The report was finally amended and accepted. In the evening, two meetings were held, both of which were very much crowded. That in the Central meeting-house was ably addressed by Hon. Theodore Frelinghuysen, President of the Board, and that in the Union, by Chancellor Walworth, the Vice President. Several clergymen also addressed the meetings, among whom were some returned missionaries.

On Friday morning, Dr. Hawes read the report on the Armenian Mission. A discussion arose, thereon, respecting certain charges which had been made against the missionaries by an Episcopal clergyman. The charges were replied to, and repelled, and the report accepted. Reports of the committee on Ways and Means, and that on Auxiliary Societies, were then discussed.

Devotional exercises were then engaged in, during which pertinent remarks were made by several of the members.

A resolution was adopted, appointing the first Monday in January as a day of special prayer for the outpouring of the Holy Spirit, and another, calling upon pastors to bring the subject of missions immediately before their churches.

The minutes were then read, and after prayer by Dr. Codman, the Board adjourned.

DR. BELCHER'S CORRESPONDENCE.

New York, Sept. 21, 1844.

MY DEAR BROTHER,—I have not much to say, but the habit of writing to you grows upon me pleasantly, and I am disposed somewhat to gossip this morning. As letters, we are told, should be pictures, none can reasonably expect them to be generally highly finished. The rumors among the Baptists of this city, are, that the church who called a council, as mentioned in my last, to consider the propriety of their going on, is encouraged, by the sympathy and pecuniary aid of their brethren, to progress; Brother Dunbar, of South Boston, it is said, has declined a call from his late church in McDougal street, to resume his pastorate among them; and it is whispered, that Dr. Cone is invited by the first church at Baltimore, to become their pastor. I expect that when his people come to hear of it, they will resemble the old man in England, who, when asked to hold the horse of a rich London deacon, while he tried to remove from his poor Benjamin Francis to the metropolis, having overheard the conversation, let go the horse, and cried out to the deacon, 'the robbers of churches are the worst robbers in the world.' If Dr. C. should decline, it is said that a pastor who stands deservedly high in your 'gude city of Boston

